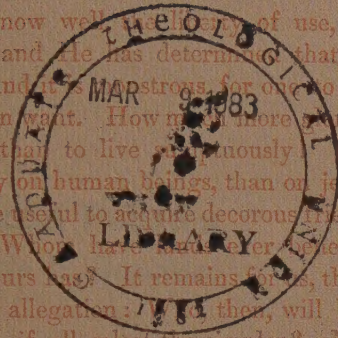


...to the pre-
...cal and
...gloss, i for
...ni no hay?

(God has given to us, I know well, the liberty of use, but only so far as necessary; and He has determined that the use should be common. And it is as necessary for one to live in luxury, while many are in want. How much more serious is it to do good to many, than to live luxuriously. How much wiser to spend money on human beings, than on jewels and gold! How much more useful to acquire decorous friends, than lifeless ornaments! Whom have I ever benefited so much as conferring favours? It remains for us, therefore, to do away with this allegation: Will then, will have the more sumptuous things, if all select the simpler? Men, I would say, if they make use of them impartially and in-
Espiritualidad Política
Justo L. González
for all to exercise self-restraint, yet, with a view to the use of what is necessary, we must seek after what can be most readily procured, bidding a long farewell to these superfluities.



Miguel
Banchero
Pantón
Plov y
olivos
y los
mujeres
Lambien

!?

In fine, they must accordingly utterly cast off ornaments as girls' gewgaws, rejecting adornment itself entirely. For they ought to be beautiful in the soul and show the inner woman beautiful. For in the soul alone are beauty and deformity shown. Wherefore also only the virtuous man is really beautiful.

The Good News According to Paul:
An Invitation to Community
Joseph E. Mulligan
that one's life is in God. And the soul alone appears through the beautiful body, and blossoms out in the flesh, exhibiting the character of the soul. Self-control, whenever the character like a beam of light gleams in the form. For the excellence of the human animal consists in its individual excellence. And the excellence of man is righteousness, and temperance, and godliness. The beautiful man is, then, he who is just, temperate, and in a word, good, not he who is rich. But now even the soldiers wish to be decorated with gold. And that poetical saying:

Reseña bibliográfica
Daniel García
Apuntes bibliográficos
"With childish folly to the war he came,
Laden with store of gold."¹

i El Antiguo?

But the love of ornament, which is far from caring for virtue, but claims the body for itself, when the love of the beautiful has changed to empty show, is to be utterly expelled.
¹ *Iliad*, ii. 872.

**Reflexiones
teológicas
desde
el
margen
hispano**

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Apuntes se propone, desde una perspectiva hispana, ofrecer "apuntes" o notas marginales que ayuden a redefinir o reinterpretar la vida y el pensamiento de la iglesia. Pero al mismo tiempo esperamos que esos "apuntes" desde la periferia "apunten" al centro mismo de esa vida y ese pensamiento.

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Espiritualidad Política

Justo L. González

Uno de los reproches que más frecuentemente se hacen a las nuevas teologías interesadas en las cuestiones políticas y sociales es que no son suficientemente espirituales. Lo que generalmente se entiende por ello es que, al preocuparnos por cuestiones de aquí y ahora, por el bienestar material del pueblo, nos olvidamos de la dimensión "espiritual" de la fe bíblica. En cierto sentido --aunque solamente en cierto sentido-- quienes nos reprochan de tal cosa tienen razón, pues en nuestro interés por llamar a la iglesia a su responsabilidad actual no le hemos prestado suficiente atención al tema de la espiritualidad. Por tanto, es hora de que empecemos a investigar cuál puede ser una teología hispana de la espiritualidad.

Al hacer esto, lo primero que hemos de notar es que la espiritualidad bíblica no se basa en la distinción tan común entre el espíritu y la materia. De hecho, tal distinción, si es que aparece en la Biblia, es un tema muy secundario. Si dijéramos, como dicen algunos, que la presuposición fundamental de la espiritualidad cristiana es esa distinción, y si leyéramos las Escrituras con cuidado y sin prejuicios, nos veríamos en difícil situación. En efecto, en toda la Biblia no hay sino tres o cuatro textos que podrían citarse en apoyo a la distinción entre espíritu y materia -- y aún esos textos pueden interpretarse de otro modo. Lo que ha sucedido, según es bien sabido por los estudiosos de la Biblia y por los historiadores, es que en los primeros siglos del cristianismo la distinción entre espíritu y materia, que era lugar común en la religiosidad del mundo helenista, se introdujo en la teología cristiana, y vino a ser lugar común también en ella. Que haya o no tal distinción no es lo que discutimos aquí. Lo que sí rechazamos es la idea de que esa distinción se encuentre en el centro mismo del mensaje bíblico, o que sea la base de la espiritualidad cristiana.

La base de la espiritualidad bíblica es el Espíritu Santo. Ser "espiritual" en el sentido bíblico no quiere decir entonces ocuparse de las cosas "espirituales" en contraste con las "materiales", sino que quiere decir más bien tener el Espíritu Santo. En las Escrituras, la persona "espiritual" no es, como a menudo imaginamos, la que ejercita sus facultades espirituales, como un atleta ejercita sus músculos, sino que es la persona en quien mora el Espíritu de Dios. Esto es lo primero que hay que tener bien claro en nuestra búsqueda de un entendimiento verdaderamente bíblico de la espiritualidad.

El segundo punto fundamental es que cuando la Biblia contrasta lo espiritual con su opuesto, ese otro polo no es lo "material", sino lo "natural". Así, por ejemplo, lo contrario del "humano espiritual" no es el "humano material", sino el "humano natural". El apóstol Pablo establece este contraste claramente: "El hombre natural no percibe las cosas que son del Espíritu de Dios, porque para él son locura, y no las puede entender, porque se han de discernir espiritualmente. En cambio el espiritual juzga todas las cosas" (I Cor. 2:14-15).

El contraste entre Espíritu y naturaleza es entonces fundamental para entender lo que la Biblia entiende por "espiritualidad". La "naturaleza" aquí no es exactamente lo mismo que nosotros entendemos por "naturaleza" al hablar, por ejemplo, de los fenómenos naturales. La "naturaleza" incluye tanto las realidades "materiales" como las "espirituales" -- las "malicias espirituales en los aires", por ejemplo. Lo que caracteriza a la naturaleza en contraste con el Espíritu es el ser cosa ya dada, ya hecha. La naturaleza es la fuerza interior que hace que las cosas sean lo que son. El Espíritu es Dios que interviene y hace que lo que no es sea. Es por esto que ya en el Génesis se dice que en el momento mismo de la creación "el Espíritu de Dios se movía sobre la faz de las aguas." Y es también por ello que Efesios 1:13-14 habla de ser "sellados con el Espíritu Santo de la promesa, que es las arras de nuestra herencia." Tanto una promesa como una herencia no son todavía realidad. Son algo que esperamos. El Espíritu es el Consolador que nos pone en contacto con una realidad que todavía no es, pero que ciertamente ha de venir. El Espíritu es nuestra garantía de que lo que todavía no es ha de ser.

Es sobre esta base que Pablo contrasta el espíritu del mundo con el Espíritu de Dios: "Y nosotros no hemos recibido el espíritu del mundo, sino el Espíritu que proviene de Dios, para que sepamos lo que Dios nos ha concedido" (I Cor. 2:12).

En otras palabras, que el espíritu del mundo no ve sino lo "natural", lo que está delante de sus ojos, o lo que se sigue del orden presente de cosas, mientras que el Espíritu de Dios es quien nos hace ver "lo que nos ha sido concedido", el Reino venidero, el nuevo orden, nuestra herencia, la promesa.

Tienen razón entonces quienes nos dicen que la espiritualidad cristiana es muy distinta de la perspectiva que se sigue del "espíritu del mundo". Pero donde se equivocan es en pensar que lo contrario al "espíritu del mundo" es el rechazo de la materia, o la idea de que lo material es de importancia secundaria. El Espíritu de Dios es la garantía de lo que nos ha sido concedido. Y esto, según la Biblia, no es un reino puramente "espiritual", en el sentido común del término, sino que incluye "la tierra por heredad", y el ver saciada nuestra "hambre y sed de justicia".

La visión bíblica del Reino de Dios es muy distinta de lo que hemos aprendido a imaginar, gracias a una predicación falsamente "espiritualista". En ningún lugar prometen las Escrituras un Reino de almas flotando en el espacio. Lo que es más, cuando las Escrituras hablan acerca del destino final de los seres humanos no hablan de la "inmortalidad del alma", sino que hablan más bien de la "resurrección del cuerpo". Luego, el Reino que esperamos, el Reino cuyas arras es el Espíritu, no es un Reino "espiritual" en el sentido de que no tenga que ver con la materia o con la vida física. Es un Reino cuya imagen más frecuente en la Biblia es un banquete en el que los hambrientos serán saciados, un nuevo orden en el que cada cual se sentará debajo de su propia vid y de su propia higuera, y nadie le amedrentará.

Ser espiritual, en el sentido netamente bíblico, es entonces tener el Espíritu que nos garantiza la realidad de ese orden venidero. Y ese Espíritu se manifiesta entonces en nuestras acciones que dan muestras de que de veras creemos en ese nuevo orden.

Veamos un ejemplo. Si yo digo que espero mudarme pronto para el Japón, y pasar el resto de mi vida en ese país, mis aseveraciones solamente resultan creíbles si al mismo tiempo empiezo a estudiar japonés. Si, por otra parte, digo que voy a mudarme para el Japón y estudio italiano, nadie me creerá. Quien de veras esté convencido que su futuro está en el Japón estudiará japonés. De no hacerlo así, cuando llegue el día de mudarse para el Japón encontrará que no está listo. De igual modo, quienes decimos que creemos en el Reino venidero

tenemos que vivir como quienes de veras creen esa promesa. Y esa vida conforme a la promesa del Espíritu es la espiritualidad. Decir, por ejemplo, que esperamos un Reino en el que cada cual tendrá su propia vid y su propia higuera, y desentendernos de un orden presente en el que hay quien tiene que pasar la vida recogiendo las lechugas de otros a precios de miseria, es contradecir la fe que profesamos. Decir que esperamos un reino de paz, en el que el león se acostará con el cordero, y continuar en nuestra silente complicidad con el armamentismo presente, es contradecir la fe que profesamos.

Puesto que acabamos de referirnos a pasajes de los profetas Miqueas e Isaías, conviene que nos preguntemos, ¿eran estos profetas personas espirituales? Si decimos que Miqueas, por ejemplo, era una persona espiritual, vemos en él la espiritualidad política que es característica de la Biblia. Su mensaje no se refiere a realidades por encima de la tierra, como si las del orden social no tuviesen importancia. Al contrario, su mensaje es acerca de "los que en sus camas piensan iniquidad y maquinan el mal, y cuando llega la mañana lo ejecutan, porque tienen en su mano el poder. Codician las heredades, y las roban; y casas, y las toman; oprimen al hombre y a su casa, al hombre y su heredad." Estas son palabras altamente políticas. Si la política es el modo en que la sociedad organiza el poder y lo utiliza, ciertamente es de eso que trata el mensaje de Miqueas. Y el mensaje de Isaías es igualmente político: "buscad el juicio, restituid al agraviado, haced justicia al huérfano, amparad a la viuda. Venid luego, dice Jehová, y estemos a cuenta."

Y, si alguien aduce que este tipo de espiritualidad es exclusivamente veterotestamentaria, y que en el Nuevo Testamento las cosas son diferentes, recuerde el cántico de María, la Epístola de Santiago, y sobre todo las muchísimas parábolas de Jesús acerca de un Reino en el que los primeros son postreros, y el mayor es, no el amo, sino el sirviente. Estas son palabras altamente políticas, no en el sentido de politiquería partidista, sino en el sentido de ordenar la estructuras de la sociedad humana. Y son palabras de una política subversiva por cuanto se contraponen al orden existente, en el cual los primeros son primeros y el mayor es el que tiene quien le sirve. La espiritualidad de la Biblia toda, de Moisés, de Josué, de los profetas, de Jesús y hasta del Apocalipsis, es altamente política.

Esa espiritualidad, traducida al día de hoy, bien puede llevar

a los cristianos a organizar sindicatos para proteger a los obreros agrícolas, a oponerse y hasta a desobedecer las leyes referentes a la inmigración, o a organizar movimientos de resistencia contra la carrera armamentista. Tal espiritualidad ciertamente no será popular, y hasta es posible que sea ilegal. Pero ya desde sus inicios el cristianismo ha tenido bastante experiencia con la existencia fuera de la ley, y en esa existencia ha visto algunos de sus mejores días. En todo caso, el propósito de la espiritualidad cristiana no es apuntalar el orden y los prejuicios de la sociedad existente, ni servir a fines patrioterros, ni siquiera proteger el orden social. El propósito de la espiritualidad es prepararnos para, y dar testimonio de, el orden que ha de venir. En términos bíblicos, la espiritualidad, don del Espíritu de Dios, consiste en ser señal y anticipo del Reino. ¿No es la venida de ese Reino lo que pedimos a diario al decir: "venganos tu Reino, sea hecha tu voluntad, como en el cielo, así también en la tierra"? La espiritualidad bíblica consiste sencillamente en vivir hoy con un pie en el estribo del futuro escatológico.

Es noción muy común entre teólogos liberales la de que la expectación escatológica actúa en contra de la actividad social de los cristianos. Esto es cierto solamente si se trata de una escatología "espiritualista", como la que se oye predicar tanto estos días en la radio y la televisión. Esa escatología decididamente nos lleva a desentendernos de los problemas políticos, sociales y económicos. Pero hace eso, no por ser escatología, sino por ser falsamente espiritual. Quien cree que el futuro que Dios promete no tiene nada que ver con la vida física, naturalmente se desentenderá en la medida de lo posible de las realidades físicas de la vida presente. En esto tienen razón lo liberales que critican la expectación escatológica.

Pero esa no es la única forma de escatología posible. Lo prueban los muchísimos movimientos de inspiración escatológica y de actitudes revolucionarias que han poblado los siglos de la historia eclesiástica. De hecho, todas las grandes rebeliones del medioevo, y las de los anabaptistas del siglo XVI, se basaron en una aguda expectación escatológica. Y, si bien es cierto que en ocasiones la promesa de "pie in the sky" que se les hacía a los negros norteamericanos les incitó a aceptar su condición de esclavos, también es cierto que esa promesa sirvió dos funciones: en primer lugar, les dijo que el "pie" era bueno, y que añorar buena comida y mejores condiciones de vida no era contrario a la fe cristiana; y, en segundo lugar, les permitió a los que se decidieron a la lucha tener un valor que

solo pueden tener quienes saben que ni siquiera su propia muerte negará la realidad del Reino que han de heredar.

En breve, que la espiritualidad bien entendida es cosa peligrosa y subversiva, y que es por eso que la verdadera espiritualidad se hace tan difícil.

Y aquí entra en juego un elemento valioso de los tratados tradicionales sobre espiritualidad que muchas veces los modernos, y particularmente los protestantes, hemos olvidado: la relación entre espiritualidad y disciplina. Volviendo al ejemplo de quien proyecta mudarse al Japón, quien tome en serio tal proyecto se someterá a una disciplina. Para aprender el japonés tendrá que separar horas de estudio, tendrá que buscar la compañía de japoneses, tendrá que ver películas japonesas, empezará a deshacerse de cosas que le serán inútiles en el Japón, etc. En otras palabras, que ordenará su vida toda en vista del futuro que espera. De igual modo, la espiritualidad conlleva una disciplina, la disciplina de aprender el idioma del Reino, de practicar sus costumbres, de deshacernos de lo que lo contradice, etc. La espiritualidad conlleva practicar el idioma de la justicia y la paz, deshacernos en la medida de lo posible de nuestra complicidad con la injusticia presente, con el militarismo presente, con el orden presente.

Pero hay más, y aquí nuestro ejemplo sobre el Japón pierde su valor. El Japón es un país entre tantos, y mientras nosotros estudiamos japonés otro puede estudiar turco, y otro húngaro, y no hay razón para insistir en que los demás estudien lo mismo que nosotros. Pero en el caso del Reino la situación es distinta. La humanidad no tiene otro futuro que el Reino de Dios. Luego, al "estudiar" y "practicar" el idioma del Reino, no nos preparamos sencillamente para nuestro propio futuro, sino para el de la humanidad. Y es aquí que nuestra práctica, nuestra disciplina, se vuelven testimonio y subversión. Como cristianos que confiamos en el Espíritu de Dios, es decir, como cristianos espirituales, no tenemos otra alternativa.

Al mismo tiempo, porque la humanidad no tiene otro futuro sino el Reino, los cristianos debemos saber que no tenemos un monopolio sobre toda señal del Reino. Porque Dios es el Rey, su voluntad se hará con nosotros, en nosotros, y hasta a pesar de nosotros. El Reino viene, aun cuando nosotros nos quedemos a la zaga. Ya se lo dijo Jesús a las gentes religiosas de entonces: "De cierto os digo, que los publicanos y las ramera van delante de vosotros al reino de Dios" (Mateo 21:31). Y, puesto que "cuantas veces lo hicisteis a uno de estos mis

hermanos más pequeños, a mí lo hicisteis", doquiera se alimenta al hambriento, se viste al desnudo o se visita al cautivo, Dios está presente, y hay señales de su Reino. La espiritualidad que tenemos que desarrollar consiste precisamente en aprender a ver esas señales, aun cuando no vengan de nosotros ni de la iglesia, y a unirnos a Dios en su acción en el mundo, en anticipo de su Reino.

Esto está sucediendo ya entre los cristianos hispanos. Varios artículos en esta revista, y la constante acción política y social de muchos, son prueba de ello. Lo que tenemos que hacer ahora es comenzar a desarrollar toda una literatura de espiritualidad, y toda una liturgia, que le den cuerpo a esa realidad.

Summary

It is time that we begin developing a theology and practice of spirituality which is coherent with a theology of involvement in the socio-political affairs of our time. In truth, this is a Biblical spirituality in the strict sense, for the distinction between matter and spirit which is the basis of an otherworldly spirituality has dubious Biblical grounds. Biblical spirituality is political and eschatological. It is living in the present order as a sign of the order of the Reign, and in training for life in it. As such, it is subversive of present values, and of the order based on them. Eschatological expectation, in spite of what we have been told by many liberal theologians, does not lead to political quietism. That is true of a particular sort of eschatological expectation, which in itself is not biblical. The expectation of the Reign of God, in which each will have a "fig tree" under which to sit, and in which plowshares will replace swords, must be lived out in the present opposition to armamentism and to social injustice. Biblical spirituality is living fully in the present with a foot on the stirrup of the eschatological future.

Beyond the Sunday Sermon

Luz B. Allende

If you think the Sunday sermon is enough of caring for the socio-economic needs of the Hispanic community you may be absolutely right. Maybe!

The largest deprived minority in this country is the Hispanic community. The way politics operates in the United States is contrary to our Hispanic heritage. We, Hispanics, are very hospitable, spontaneous and have a profound sense of caring for others. Politics on the other hand has a basic ground rule: show me your political muscle and we will take care of your needs. We must deal with some political realities no matter what our faith or religion. The spiritual needs of the individual are met in part by the church. The physical and survival needs of the individual are met directly or indirectly by the government through the political process.

We have to register our people to vote, but paramount to that we need to bring our people to vote in the largest possible number. This is the way to demonstrate our political strength, which in turn will make the government properly address the socio-economic problems that cause our deprivation.

The Hispanic leaders in this country have bravely addressed the issue of voter registration within the two major political parties. It is a well known fact that before Presidential elections the Democratic party expended large amounts of money in voter registration drives. The Hispanic political strategy of the 60's and the 70's was voter registration. We learned the hard way that voter registration by itself was not the answer to our needs. The last component of a successful political campaign is the "get out the vote" strategy. The Hispanic leadership had become experts in mastering voter registration drives. We are lacking in expertise in turning people out to vote, and part of it is not our fault.

there are many reasons why so many Americans, (including Hispanics) weaken the democratic process by not voting, but one of the most important is the "horse and buggy" registration regulations in most of the states. The United States is the only one of the major countries of the free world that requires its citizens to assume the obligation of getting themselves registered. In all the other major countries of the free world the government performs the registration function.¹

After filling out the proper forms, some registered voters do not come out to vote because they have not received their voter registration card. At least in New York City, a voter does not need the card to vote. The fact is that the Board of Elections stopped the traditional practice of issuing these identification cards to registered voters. For many years those cards were used everywhere as proof of United States citizenship. An official told me that some unscrupulous individuals sold the cards for large sums of money to illegal aliens and therefore the authorities stopped issuing them.

Lower voter turnout is closely related to lack of information. At the grass roots level, the Hispanic community lacks the proper information concerning our internal political dynamics. National research on the behavior of the electorate which focused on the characteristics of the active political participants demonstrated that the groups which are most likely to participate in politics are also the politically better informed groups.²

Another reason given for the lower voter turnout of Hispanics is a result of neighborhood deterioration followed by an immediate gentrification of the neighborhood. Our people are displaced and forced to move far more frequently than the national norm. Most of the people are unaware of the fact that if they move out of their election district, they must re-register in order to vote.

American campaign strategists want to use the mass media political blitz to get people out to vote. This impersonal practice works well with other groups but not with the Hispanic community. We have a cultural tradition in which "tertulias," family debates and some simple form of personal touch are essential. In one of my latest political campaign involvements, I coordinated the voter turnout effort in one Hispanic area which has nearly 5000 registered voters and only 400 actually vote. We had Hispanic volunteers doing the usual

-- knocking on doors four days before the election, calling people from the phone banks (in Spanish of course), the mailing of flyers and letters, and the customary pre-election day activities. I equipped my car with a sound system and mapped out the sections and buildings in a 100 block area. All the subway stops uptown and downtown were also covered. The strategy included the playing of "salsa" music in Spanish for 3 to 4 minutes and then a short message in Spanish about our deprivation and why we hold the key to doing something about it—VOTING NOW! TODAY! The volunteers also had instructions to stop all school age children and teenagers in the street and request of them to go home and ask "mami" and "papi" to come out and vote. The voter pulling operation lasted until 8 P.M. The larger voter turnout in this area demonstrated that our strategy worked.

Another explanation for the lower voter turnout is the crime problem. In our local neighborhoods rampant crime is limiting the ability of the Hispanic community to get their people out to vote. It is of no avail to open the polls until 9 P.M. when in November sundown comes early and the majority of the people do not walk on dark streets, avoiding the high probability of becoming another crime victim statistic.

One leader analyzing the situation of Hispanic absenteeism at the ballot place said that it is a silent protest against the oppression, the unemployment, the urban removal effort and the misery. Traditionally our people vote, especially in their native country. In Puerto Rico, for example, the voter turnout fluctuates between 87 and 94% of all registered voters. In New York City Puerto Rican voters average between 14 and 17%. Others put the figure at 20% of all Puerto Rican registered voters. If Hispanics constantly come to the polls and do not see changes in the conditions of their own people, my leader friends suggested, "it is smart to stay home, the misery is less painful, otherwise you become a co-conspirator." This explanation is unpalatable and inconceivable to the larger sector of the American society who equate voting with patriotism.

On the other hand, I myself become sometimes skeptical about the possibility of achieving social and economic equality through the political process. This feeling of skepticism was present when I read in John Ehrlichman's latest book that during the Nixon years the President of the United States of America "believed America's blacks could only marginally

benefit from federal programs because blacks were genetically inferior to whites. All the federal money and programs we could devise could not change the fact, he (President Nixon) believed. Blacks could never achieve parity—in intelligence, economic success or social qualities. . ."³ Watergate was a blessing in disguise for all the deprived people of this land which has as its motto, in God we trust.

Fortunately there is something we can do in dealing with the low voter turnout problem and the stereotyped attitudes of some politicians. We need to organize, especially our youth from the Junior High School to the college level. The Hispanic youth is one of the most neglected groups politically because of the miniscule number who vote. New York City recently passed a law allowing public school officials to register youngsters eligible to vote. This law will positively impact on Hispanics because of our large percentage of student enrollment in the public school system.

The Hispanic Political Caucus in the Congress should sponsor legislation which authorizes the post office to require the filling of a voter registration form which would be attached to the change of address form. At the local level state officials can register voters when someone applies for a driver's license, unemployment insurance, welfare, medicaid or food stamps.

More than ever Hispanics have become union members and are involved in the activities of their bargaining agent. Most of the unions have a political action committee (PAC). A coordinated effort should be made to have a Hispanic representative in each union PAC. Unions are very skillful and resourceful in turning people out to vote.

At the local neighborhood level we need volunteer block association political captains. The captain not only knocks on people's doors on election day but will be available to listen when someone on the block has a problem which requires a political solution. In addition we need to establish a network of Hispanic teachers and parents to involve other parents in educational and political issues.

Finally, it is not mere coincidence that Poland is under military siege and the Pope, who is Polish, has been very outspoken and militant on political issues all over the world. The church, Catholic or Protestant, has a moral obligation to organize the people. God is the King of social causes of the

underprivileged, the oppressed and the deprived. As the Hispanic community is the largest deprived minority of this country, each Hispanic believer must come forward and get actively involved in the political process for the betterment of our ethnic group. Otherwise you can continue merely listening to the Sunday sermon, because for you it is enough.

Notes

¹Roy Hoopes, *Getting with Politics* (New York: Delacorte Press, 1968), p. 134.

²Fred I. Greenstein, *The American Party System and the American People* (New Jersey: Prentice Hall Inc., 1963), p. 20.

³John Ehrlichman, *Witness to Power* (New York: Simon & Schuster, 1982), p. 196.

Resumen

Al tratar acerca de las necesidades totales de nuestro pueblo, no basta con predicar los domingos. De ese modo la iglesia responde a ciertas necesidades. Pero hay otras que han de ser suplidas por el gobierno, y la realidad es que las autoridades no responden a tales necesidades sino en la medida en que vean que nuestro pueblo tiene fuerza electoral.

Por eso es necesario que los pastores y todos los dirigentes de la vida de la iglesia se ocupen de dos cosas: de que nuestro pueblo se inscriba, y de que vaya a votar al llegar las elecciones. Para hacer esto, no basta con las estrategias que se siguen en la cultura dominante. Los hispanos necesitamos un toque personal. Y hay varias estrategias que se sugieren entonces para que nuestro pueblo se inscriba y vaya a votar.

Todo esto se basa en la experiencia personal de la autora, que ha participado y dirigido esfuerzos de este tipo en Nueva York.

The Good News According to Paul: An Invitation to Community

Joseph E. Mulligan

The word **gospel** means **good news**, and "bringing the good news" is literally the meaning of the term **evangelization**.

Many sectors of the Hispanic community in the United States are longing for the Good News of liberation, and struggling to make the promise a reality. Farm workers are getting organized, not only in California (where the United Farm Workers have made significant gains) but in Arizona, Texas, Florida, Ohio and other states. In many cities community organizations vigorously defend the rights of their Hispanic constituencies, and voter registration campaigns make the growing numbers of Hispanics felt in the political realm. Thus the biblical themes of good news to the poor and freedom to captives are being made real in our own time through effective organizations which can be seen as the instruments of God's liberating power in history.

In this article we shall indicate that for St. Paul the term Good News meant the breaking down of barriers between peoples and the creation of a new community open to all races, nations, and cultures. This aspect of the Good News is also very pertinent to the situation of Hispanics today. On the political, social, and economic level, many Hispanics are the victims of discrimination. Obviously, our brothers and sisters from Latin America who want to come and join our national community are excluded by harsh immigration laws and practices; the walls of separation which the Lord undermined are still standing on our borders. And even within the Christian community Hispanics are often unwelcome, ignored, or kept at arm's length in certain churches or diocesan structures which are underfunded and marginalized from the larger church community. Thus the Good News as an invitation to genuine community should inspire Hispanics to continue to assert their full membership in the Body of Christ and should challenge others to put an end to those injustices which perpetuate a second-class citizenship in the one Body.

What is the significance of Good News in Scripture, and particularly in the letters of Paul? Let us first consider the background of the term. In the Old Testament the word is used in regard to the deliverance of the people of God from

their captivity in Babylon, the country to which they had been deported in 587 B.C. The prophet Isaiah (second Isaiah, whose message is found in chapters 40-55 of the book of Isaiah) announced to the captives: "How beautiful on the mountains are the feet of one who brings good news" (52:7). It is news in that something is about to happen, and it is **good** in that the Lord is breaking into history precisely to set the captives free.

This was not the first time Yahweh had revealed himself to be a God who liberates the oppressed. He had done that when he took pity on his people in their miserable state in Egypt and raised up Moses to lead them to freedom. And through the prophets he continually speaks out in favor of the poor and in criticism of the rich and powerful.

In Isaiah 61 the prophet proclaims his mission as bringing "good news to the poor" and "liberty to captives," and this is the passage significantly quoted by Jesus at the very start of his public ministry (Luke 4). Jesus lived out his message of good news to the poor by responding to their needs and identifying primarily with them, by speaking out against the accumulation of vast riches which makes the poor suffer, and by inviting people to give up their wealth and follow him. Jesus also lived and worked as a prophet by violating the letter of the sabbath law in healing the sick on the sabbath, when, according to the pharisees, no work could be done. And he spoke of the Father's love and care for all his children, not just for one particular nation or race. For instance, at the end of Jesus' first sermon (Luke 4), he told how God had shown his love for the **Sidonians** and **Syrians**, that is, for foreigners, outsiders, who were despised by many of Jesus' own people. They became enraged at this suggestion of the universality of God's love and tried to throw Jesus off the cliff.

Jesus also told about the good **Samaritan** who put the professional religious people to shame by the simple humanness and kindness of his response to someone in need (Luke 10:29-37). When Jesus healed ten lepers, the Samaritan, "a foreigner," was the only one to thank Jesus (Luke 17:11-19). And Jesus told the parable of the wicked husbandmen who were put in charge of the vineyard but who beat up the servants whom the owner kept sending and finally killed the owner's son. Jesus says that the owner will therefore give the vineyard to others and that this is the meaning of the verse from Psalm 118: "It was the stone rejected by the builders that became the keystone." St. Luke observes that "but for

their fear of the people, the scribes and the chief priests would have liked to lay hands on him that very moment, because they realized that this parable was aimed at them" (Luke 20:19).

This aspect of Jesus' preaching was especially controversial in his time, as it would be in any situation in history. People like to cling to their prejudices and their inflated notions about their privileged status. They like to believe that they are the master race, or Number One among all the nations, or the exclusive recipients of God's favor and blessing. Anyone who challenges such racism or national or religious chauvinism runs the risk of being ostracized, persecuted, and even crucified. The vision of universal sisterhood and brotherhood is incompatible with any kind of collective egocentrism.

This aspect of Jesus' message of love seems to be central to St. Paul's understanding of gospel or Good News. In his letters, the Good News is positive and exciting in that it is an invitation to "outsiders" to be welcomed into the People of God. Writing to the Gentiles, Paul announces that they too can take their rightful place as sons and daughters of God, that they are not inferior or "second-class citizens."

At the beginning of his letter to the Romans, Paul identifies himself as one "chosen to preach the Good News that God promised long ago through his prophets in the scriptures. This news is about the Son of God. . . . Through him we received grace and our apostolic mission to preach the obedience of faith to all pagan nations. . . . You are one of these nations, and by his call belong to Jesus Christ." Paul encourages them further by calling them "God's beloved in Rome, called to be saints." In chapter 15 Paul describes his work as "bringing the Good News from God to the pagans" and so making them "acceptable as an offering, made holy by the Holy Spirit."

In 1 Corinthians Paul states that Christ sent him "to preach the Good News" which includes the paradox of the Cross. Paul asks: "Where are the philosophers now?" He preaches a crucified Christ: "to those who have been called, whether they are Jews or Greeks, a Christ who is the power and the wisdom of God." He reminds the Corinthians that they are from common and uneducated families: "those whom the world thinks common and contemptible are the ones that God has chosen—those who are nothing at all to show up those who are everything."

Here too, the Good News is that these "others" who were not respected by the learned and self-righteous religious folks and who were not accepted as full-fledged children of God have received the wisdom and holiness of Christ and have been welcomed into the Church, which is the Body of Christ, the new People of God. It is the Good News of freedom to the downtrodden, of acceptance to those who had been left out, and of dignity to those who had been told that they could not hold their heads high. And this Good News is not just pious words but is embodied in the early Christian community, especially as it grew to accept the Gentiles for who they were, not burdening them with culturally bound rules and customs.

Writing to the Galatians, Paul is troubled about a false version of the Good News which is false precisely in that it would discriminate against the Gentiles and set up unnecessary conditions (circumcision) before they could join the community. In one instance some of the Christian leaders stopped eating with the converts from paganism and thus set up barriers in the community. When Paul "saw they were not respecting the true meaning of the Good News," he spoke out sharply against this violation of community (2:11-14). The true meaning of the Good News is precisely the universal extension of the People of God, destroying all artificial divisions.

Paul writes to the Ephesians: "Now you too, in him, have heard the message of the truth and the good news of your salvation, and have believed it" (1:13). He goes on in chapter two to spell out this joyful news in detail, reminding the Ephesians that they were once looked down upon as being uncircumcised, that they were "excluded from membership of Israel," aliens who did not share in the covenants.

"But now in Christ Jesus," Paul exclaims, "you that used to be so far apart from us have been brought very close, by the blood of Christ. For he is the peace between us, and has made the two into one, and broken down the barrier which used to keep them apart, actually destroying in his own person the hostility caused by the rules and decrees of the Law." Thus Christ has created one single New Man in himself out of the two of them, has made peace, and has united them both in a single Body. He brings "the Good News of peace, peace to you who were far away and peace to those who were near at hand. Through him, both of us have in the one Spirit our way to come to the Father."

In some places blacks, whites, and hispanics are struggling together against the injustices of unemployment, inadequate housing, lack of city services, exploitation in the factory or office or on the farm. And within each large racial or language grouping, different nationalities are making strides to unite, to recognize each other as brother and sister, and to organize against a common oppression. Men and women can frequently work together with equal rights and responsibilities for the liberation of all; much remains to be done, however, especially within the Church, before men and women will have equal opportunities for ministry. In fact, with regard to all these divisions and boundaries, there is much to be overcome, joined, and healed before the Christian communities can fully extend that exciting invitation to brotherhood and sisterhood which is at the heart of the Good News.

On the international level, there is a strong sense of solidarity in the struggle against injustice and exploitation. Christians in Third World countries seek to communicate with their counterparts in the industrialized countries, though they do not want this outreach to detract from their involvement in the local struggles. And Christians in the countries which cause and finance Third World dictatorships are making their voices heard and sometimes putting their bodies on the line to demand change in their government's foreign policy. Here too, the Good News of human solidarity must be more and more fully incarnated and actualized, so that the vision of Jesus and St. Paul may become a deeper reality in history.

Paul wants to make sure that the Ephesians realize that they belong to the new community of God: "So you are no longer aliens or foreign visitors; you are citizens like all the saints, and part of God's household. . . . You too in Christ are being built into a house where God lives, in the Spirit" (2:19-22).

In chapter three Paul speaks of the "mystery of Christ" which has now been revealed: "it means that pagans now share the same inheritance, that they are parts of the same inheritance, that they are parts of the same body, and that the same promise has been made to them, in Christ Jesus, through the Good News." The news is good to the Ephesians because it is God's invitation to them to take their rightful place in his household; and it is not mere words or talk, because this loving invitation is signed by Paul (the former rabbi) and by the new People of God which includes Jews, Greeks, and everyone else

who says yes to Christ, regardless of national identity or social status. And this new human family is truly open to all and in fact welcomes them as new members. This Good News exists in the world; it is a liberating and life-giving reality in history.

St. Paul was obviously overjoyed and excited by the Good News he was called to preach. But what does this mean for us today? How can this aspect of the Good News—the welcoming of all nations, races, and cultures into God's community—become more real and more effective in our own history? In some parishes and grass-roots Christian communities, the barriers and divisions are being overcome as people work and share together for the good of all.

Resumen

La palabra "evangelio" quiere decir buenas nuevas. Pero es necesario aclarar la naturaleza de esas buenas nuevas. Cuando los profetas, por ejemplo, anuncian buenas nuevas lo que proclaman es que el Dios de Israel ha de librar a su pueblo del yugo opresor. Lo mismo es cierto del mensaje de Jesucristo, y del modo en que Pablo lo interpreta. En las cartas de Pablo, ese mensaje incluye el anuncio de que las barreras que separaban a la humanidad han sido derribadas. Por tanto, parte esencial del anuncio del evangelio hoy es el llamado a una nueva vida comunitaria en que se muestre esa nueva comunidad que es parte de las buenas nuevas. Esto requiere un sentido de solidaridad entre todos los cristianos, particularmente los oprimidos, y un sentido de solidaridad con los oprimidos de todo el mundo. Cuando las buenas nuevas de la solidaridad humana se encarnan y actualizan, el mensaje del evangelio se manifiesta en la historia.

Reseña bibliográfica

Daniel García

Las mujeres: Conversations from a Hispanic Community. Nan Elsasser, Kyle MacKenzie e Yvonne Tixier y Virgil (Old Westbury, N.Y.: The Feminist Press; y New York: The McGraw-Hill Book Co., 1980) 154 pp.

Este libro trata de las vidas de novomexicanas de cuatro distintas generaciones. Elsasser comenta que no hay tal cosa como "mujer hispana", y esto se enfatiza al desarrollarse el libro, particularmente cuando diversas mujeres de la misma generación tienen perspectivas muy distintas unas a otras.

Al leer el libro un feminista tendrá la tendencia de simpatizar con aquellas mujeres que más reflejan las actitudes a favor de la lucha por la liberación femenil. Pero una de las entrevistadas, Patricia Luna, dice: "A (las mujeres de la cultura dominante) les gusta pensar que todas las mujeres tenemos problemas similares porque somos mujeres. Pues a Rosa Parks no se le bajó del camión ("autobús", "guagua") en Alabama por ser mujer. Se le bajó por ser negra." Lo chicano de estas mujeres es lo que les da identidad singular. Quizá no se describan como chicanas, pero sobresale desde las ancianas satisfechas con ser amas de casa, pero no satisfechas con perder la cultura, hasta la madre soltera que lucha por su identidad y por su valor como persona.

Jennie Montoya (otra entrevistada), escritora y alumna de estudios graduados, no descubrió a autores hispanos hasta que llegó a la universidad, y al descubrirlos recibe satisfacción con saber que se puede identificar con Gabriela Mistral, chilena y recipiente del Premio Nobel de Literatura, y que se puede identificar con Cervantes. Sin duda este universalismo del castellano, a pesar de los modismos y de las maneras de pronunciar las distintas palabras, le ha traído satisfacción y orgullo. Habla de sus poesías en inglés como poesías que dan expresión a su enojo. Pero sus poesías en castellano son positivas porque "es importante tomar los aspectos positivos y

mantenerlos vivos. Esa es una razón por la cual escribo en español, porque realizo que tenemos que retener el idioma en lugar de anglicizarnos." Pero su pueblo es lo importante. Dice que las poesías y los hermosos escritos no son la realidad; la realidad es lo que ella es: "Soy chicana, con todas las implicaciones sociales, políticas y económicas que vienen con serlo."

El libro es regional, pero debe ser de interés a todo el mundo hispano. Y quizá ocurra lo lógico, y tendremos la tendencia de identificarnos con las mujeres de nuestra propia generación como lectores del libro. Lloraremos un poco; reiremos un poco; pero encontraremos satisfacción al ver que sigue la lucha por mantener la cultura y la identidad de las hispanas en un sector del mundo hispano.

Position available

Saint Paul School of Theology announces its search for a person to teach in the field of theology. This is an appointment on a tenure track, and a Ph.D. degree or its equivalent is needed (or such a degree in final stages of completion).

The position calls for someone actively committed to the local church and training persons for local church ministry. It will involve a good deal of inter-disciplinary, integrative, team-teaching.

Racial and ethnic minority persons (male and female) are particularly invited and encouraged to make application. Apply to Dean E. Dale Dunlap, 5123 Truman Road, Kansas City, MO 64127. It is hoped that a selection can be made by the end of March, 1983.

Nuestros autores

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Apuntes bibliográficos

Year One of the Empire. Por Elinor Fuchs y Joyce Antler (Boston: Houghton Mifflin Co., 1973), ix-233 pp.

Este libro es un drama histórico sobre la guerra sangrienta que durante tres años (1899-1902) enfrentó las poderosas fuerzas de los Estados Unidos contra los filipinos insurrectos que intentaban establecer una nación independiente en su archipiélago. Una "guerra olvidada", anticipo de la posterior guerra de Vietnam.

Es un drama histórico, no sólo porque trata sobre acontecimientos reales, sino también porque los personajes, sus parlamentos y diálogos, reproducen la realidad histórica. Se trata de un intento interesante de escribir historiografía usando ese género literario.

La obra describe la paradoja de una guerra que empezó en nombre de la libertad y el humanismo (la guerra hispanoamericana) y culminó en una contienda imperialista y cruel (la guerra filipina).

Interesante para los hispanos son las referencias a Cuba y Puerto Rico, al igual que los reflejos de la creencia en la superioridad racial anglosajona.

El libro reproduce las famosas palabras del Presidente McKinley sobre la "revelación divina" que supuestamente recibiera en oración, en la cual Dios delega en los Estados Unidos la misión de "civilizar" y "cristianizar" a las Filipinas.

Si tal era la voluntad de Dios, ¿qué importancia podían tener las desgracias inmensas que el conflicto significó para el pueblo filipino?

Luis N. Rivera-Pagán

Repertorio de Disparates. Pedro Gringoire (México, D.F.: B. Costa-Amic, 1978).

Aquí tenemos un manual sumamente útil, realmente imprescindible a todo aquel que quiera escribir o hablar bien el castellano. Es especialmente útil para los que estamos predicando o escribiendo, cumpliendo nuestro ministerio de este lado del Río Bravo.

El repertorio viene organizado alfabéticamente, facilitando su consulta. Hojeando el libro encontramos palabras como "bagaje", "chanza", "génesis", "nominar", etc. La lista es larga, pero éstas bastan para despertar nuestro interés. ¿Son palabras correctas? ¿Cuáles deberían usarse en su lugar?

El libro no ha sido escrito por un aficionado. Pedro Gringoire es el nombre de pluma del bien conocido escritor mexicano Dr. Gonzalo Báez-Camargo, quien recientemente fue admitido como miembro de número de la Academia Mexicana de la Lengua. Compremos nuestro ejemplar. ¡Y ha no hagamos más disparates!

Ariel Zambrano

